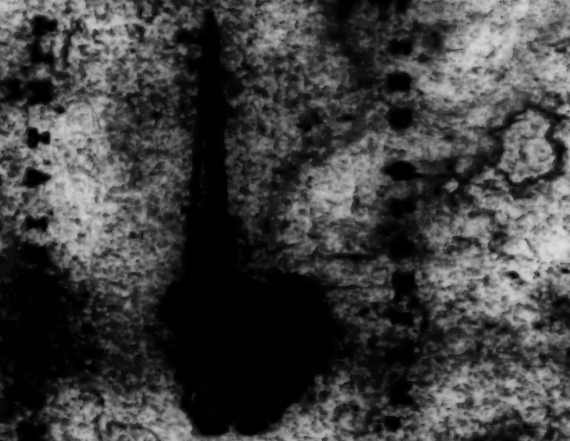
A B[illegible]

T[illegible]ATYSE. OF [illegible]

[illegible]CTION AND RE[illegible]

[illegible]on wythe certane answers to [illegible] objections of the aduersaries of this [illegible]ctryne written by Anthony Gylbie.

TERSM FACIEM



ROM. IX.

[illegible] whom I wyll [illegible] I wyll have [illegible] I wyll have [illegible]

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A BRIEFE TREA-

tyſe Wyth certane anſWers to the obiections of the aduerſaries of this doctrine Written by Anthony Gylbie.

WHERE as thre yeres agoe dearly beloued, I dyd wryte of this matter of Electiō and Reprobation, which is called Predeſtination, in a certane Commentary vpon the prophete Malachy, by the occaſion of this texte,

I haue loued Iacob and I haue hated Eſau,

The whyche treatyſe by the rage of perſecution partely periſhed, and parte dyd comme of late to my handes: accomptynge thys doctrine ſo neceſſary that vpon all oc-

caſions it owght wythe reuerẽce to be vttered, to the glory of god, whiche ſo wonderfully appeareth, in this hisrych mercy towards vs, whom he chewſeth frome the fylthe of ſyn, to ſerue hym in ryghtouſnes: and to the beatynge downe of our corrupt nature, whiche wythowt thys, either mownteth by pryde, vnto preſumption, or falleth by infidelitie to deſperation. Becauſe that wythoute ſome tayſte of thys diuine prouidẽce in predeſtination, there can be no faithe, but either a doubtful waueringe, leading to diſpare, whyche we haue felte in the papiſtrye whyles we looked to our owne weakenes and infirmitie, not able to endure one howre in the waye of ryghtouſnes: or els a vane preſumption of fained holines, whyls we beholde our own beliefe, and good workes, or the perfection that we do ymagyn in our own ſelues, as do the Anabaptiſtes. Therfore I thoughte it good accordynge to my ſymple talent, to teſtefie thys trewth

trewthe agayne vnto the world, at the pryntyng of thys worthy table of the great lerned man maſter Beza, which is ſet forth in Frenche latyne and Italiane, and nowe into englyſhe tranſlated by our brother W. whyttyngham: wherin is moſte euidently ſetforthe before our eyes the chiefe grownde of thys doctrine, and the principal poyntes therof are ſo deaply opened that there ſeamed to wante nothyng, that was poſſible in ſo fewe lynes to be vttered, yet for the ſhortnes, therein all thyngs can not be conteined, but that ſome briefle leſsons for the vnlearned (who haithe not their ſenſes fully exercyſed with ſoche deape ſentences) may wel be adioyned, as euery man hereafter ſhall hereunto be moued by the ſpirite of god working in their hartes (that many bearyng wytnes to the trewthe of thys moſte profitable doctrine nowe reuealed) the mercyes of god in chewſyng hys chyldren may more and more, day by

day be diſcloſed: and by the wytnes of dyuers cõſentyng to gether in one, god the father of our lord Ieſus Chryſte may be glorified. For herin cheyfly ſtandeth hys prayſe honor and glory that theſe hys wonderful mercyes toward his electe may be praſed. Nowe there is no meane more apte, nor doctrine more cõueni-ent to eſtablyſhe the fayth of the ſanctes, then to certifie by the ſcriptures, that God hathe choſen them before the beginning of the world to be holy to hym ſelf, and ſo wrytten their names in the booke of lyfe in the heauens, that all their ſaluacyon reſteth wholy vpon his hãds & holy cownſell that can by no means be altered or chawnged, ſo that, neither deathe, deuyll nor hell dare now accuſe them that are by adoptiõ grafted in Chriſt, who are called of the eternal purpoſe: becawſe it is god that iuſtefieth and who dare condemne them? it is Chryſt that is geuen for them, and how ſhall not al thyngs be geuen alſo to them?

for them that he knewe before, them he ordeyned before, that they ſhuld be lyke faſhioned to the image of his ſonne, and whome he appointed before, thoſe alſo he called, and whom he called, thoſe alſo he iuſtified and whom he iuſtifyed thoſe alſo he glorified, that this eternall purpoſe and counſell of god, beinge once reuealed to his ſanctes, by the effectuall vocation and callinge, which is the iuſtification of faith wrought in their hartes by the holie ſpirite, they can no longer dowt neither of election, predeſtinatiō, ſaluation, or glorification. Neither can any thynge more beate downe mans nature, and the pride of his vaine hart then to beholde the maieſtie of god, making theym by grace ſo far vnlyke one to the other, who were both one, altogether by nature the children of wrath, of vengeance, and damnation: as the wonderfull example of Iacob and Eſau, of whome the lord pronounceth that he loueth the one, and hateth

the other, before they were borne, and the terrible ſentence againſt Pharao, whome the ſcripture affirmeth that god rayſed vp to ſhew vpon him his power, and hardened his hart, to make his name knowne, and ſuche like, which euery where are ſet before our eyes to cawſe man falle downe before god, and to feare his iudgemēts) doth declare. But our aduerſaries obiecte againſt vs, that this doctrine is an offence to many, and that ſome abuſe it to carnall libertie. I do anſwer that Chriſt is a ſtumblinge ſtone to many, and all the doctrine of the goſpell is lykewiſe ſlaundered by the euell conuerſation of others: yet may we not prohibet the ſwete flowres frome the bees, becawſe ſpythers ſucke thens theyr poyſon, no more then we may ſtoppe the ſonue to ſhyne, becawſe it hurteth ſore eyes. But that it may be the glad tydinges of ſaluation to the aſsurance of the faith of the one, and a cleare teſtimonye of cōdempnation

of

of the other, to the beatinge downe of the pryde of man, this glorious counſell of the mightie god, ought vnto all, in this clear e reuelatiō of the goſpell, to be offred, opened, and publiſhed.

Wherefore by the good will of God, we entende to ſpeake of thys greate matter, none other wayes, neyther in anye other ſorte, then the open ſcriptures ſhall approue oure ſayinges. Therfore we ſaye wythe the holye Apoſtle Sayncte Paule: Bleſſed be God the father of oure Lorde Ieſus Chriſte, whyche hathe bleſſed vs wyth all ſpyrytuall bleſſynges in heauenlye thynges vnto Chriſte, lyke as he hathe elected and choſen vs in hym before the foundatiōs of the world were layd, that we ſhoulde be holye and blameleſſe before hym by loue, who hath predeſtinate vs, that he myghte freelye chewſe vs to be hys chyldrene by Ieſu Chriſt. Ephe. i. And thoughe there come ſome wyck ed men which were

long before appoynted to thys iudgement, whych do tourne the grace of oure god to laſciuiouſnes and wantonnes, as holye Iude ſayeth: yet knowe wee that we are choſen by Ieſu Chriſt, that the glorye of hys grace, his fauoure and mercye towardes vs myght be praiſed. For we are the electe and choſen kynred and hys people by purchaſe, that we ſhuld ſhewe the vertue of hym whych hathe called vs forth of darcknes into this merueylous lyghte.

Thys people ordened to ſaluation only beleueth Act. 13. For thys Electe people onlye was Chriſte ſente into thys worlde. To theyme onelye is the woorde of ſaluacion ſent, as Peter ſayeth: to the Electe by the for knowledge of God the father. 1. Peter. 1. Then to knowe what thys Election of God is, and what in the ſcriptures it doothe ſygnyfye: We deſcribe and defyne Eleccyō to be the frē choiſe of the good wyll of the almyghtye God appoyntynge and preſ-

ſcribynge in the booke of lyfe before the begynnynge of the world, whome he wyll haue to be ſaued and compted amonges the iuſte. Whome he wyll haue holy and wythoute fawte before hym to be his chyldren, by adoption to ſet forthe his glory. Thys choyſe, this chewſynge, this afore appoynted purpoſe and ordynaunce of God, is aboundantlye ſet forthe in the fyrſte chapter to the Epheſians. That this cō meth of the fre wyll of God and his only grace, freely wythout oure deſeruyng (cōtrarye to the vayne opinio of the Papiſts and Anabaptiſts) the ſame chapter & the nexte chapter folowing dothe plainelye teſtfye. Ephe. 1. 2. And moſte euidentlye, the Lord in his maieſtye, ſpeaking to his ſeruaunte Moyſes. Exodi 33. declared all this to ſtand of hismercy, ſayinge: I wyll haue mercye vpon whome it lyketh me, and I wyll ſhewe mercye where it ſhall be my pleaſure, for ſo is the meanynge of thoſe wotdes, Iwyl haue mercy

vpon whom I wyll haue mercye. Paule alſo declarynge in thys place the worke of God betwixte theeſe two chyldren Iaacob and Eſau. Romaynes. 9. ſayeth thus of this free Election, when Rebecca was wyth chylde wyth one and the ſame father Iſaac before the chyldrene were borne, when they hadde neyther done good nor badde, that the purpoſe of God whiche is by Election myghte ſtande, it was ſaide to her, not for the cauſe of workes, but by the grace of the caller, the elder ſhall ſerue the younger. As it is written ſayeth he: Iacob I loued, but Eſau I hated. Of the booke of lyfe, Moſes ſpeaketh, Exod. 32. And Chriſte hym ſelfe Luke 10. Sayinge to hys Apoſtles, Ioye you and be glad, for youre names are wrytten in the booke of lyfe in the heauens. And in the 69. Pſalme it is ſpoken agaynſt the wycked. Let them not be wrytten amonges the Iuſt and put theym forthe of the booke

of

of lyfe. And agaynſt the falſe Prophet. Ezechiel. 13. He ſhall not be in the counſayle of my people, nor wrytte in the booke of the houſe of Iſrael. Ther be two finall cauſes alſo of this eternal purpoſe of the election, the whych Paul rehearſeth in the fyrſt chapter to the Epheſians, the one towcheth god, the other perteineth to man. He hayth elected vs before the fowndations of the worlde (ſaythe the apoſtle) that we myghte be holy and wythowte blame. And thys anſwereth the wycked, which wolde abuſe the mercyes of god to their luſte Agane it folo weth, He haythe predeſtinate vs, that he myght chewſe vs to be his chyldren, that hisname maybe prayſed. And this ſtoppeth the mowthes of all our aduerſaries that ſaye, that thys doctrine is not to the prayſe of god: ſo that they muſt ceaſe to ſlaunder thys doctrine, onles they wyll hyndre the glory of god and denie the open ſcriptures.

Nowe it is to be noted and mar-

hed dylygentlye, that thys worde eleccyon is taken after twoo ſortes in the ſcrypture, ſome tymes as it ſygnyfyeth abſolutelye the free choyſe, wyl, and appointnent of God, wythoute the reſpecte of the reuelacyō of the worde and meſſage of ſaluacyon. And thus ſpeaketh the holye Apoſtle Sancte Paule of eleccyon, ſayinge of the carnall Iacob: They were enemyes cōcernynge the goſpell for your cauſe, but cōcernynge the eleccion, they are beloued for theyr parentes. For the gyftes of God, and hys callynge are ſuche, that he can not repente. Euen as you once were myſbeleuers from god, but nowe haue attayned mercye by theyr myſbelyefe, that they ſhoulde attayne mercye alſo.

Thys eleccion expreſſeth abſolutelye the ſecrete purpoſe of god, wythout the reſpect of reuelacion of the word or anye of oure woorkes folowyng. Vnder thys fyrſte kynde of election were thoſe hundreth and twentye

entye thouſande, whyche god dyd chewſe and keepe vnto hym ſelfe in Niniue amongs the Idolaters and the. 7. thouſande whych God dyd leaue for hym ſelfe in Iſrael in the thyrd booke of the kyngs the. 19. chapt. Yea, thoſe that yet are not, are thus electe, choſen, and amongs all nacions both Iewes in this long blindnes, and banyſhement from their cõtraye emongs the turkes in their Idolatrous wyckedneſſe, yea amonge the Edomytes, the Sabees, the Indianes, and Ethiopians.

And in the late blyndeneſſe of the popyſhe churche, wherein wee together wyth oure fathers were all together Idolatrous, all Hypocrites and counterfayte Chriſtians, thys abſolute eleccyõ whereby the mercyfull Lorde God dyd reſerue and keepe hys choſen vnto him in all places, all ages, al countryes, without reſpecte of parſones dyd moſt euidẽtlye appeare. How be it this ſecreſy of eleccyon muſt onlye be lefte to the Maieſtie of God,

wher, whan, how and whome, he ther by ſaueth and ſheweth hys mercye. For, to the blynde iudgemente of man all theeſe people reherſed, and ſuche lyke ſemeth reiecte, reprobate and caſte awaye, as appeareth by Ionas condempnynge the Niniuites, by Elias condemnynge the Iſraelites and a long whyle, vntil God had by miracle from heauen delyuered hym from that erroure, vnto the chief Apoſtle Peter, iudgynge all the gentiles to be a polluted people farre from the fauoure of God.

The ſecond kynde of Election is ſet forth & knowne euidente & open by the ſpiryte of God, worckynge in the hartes of the electe and choſen by faythe and truſt in God hys promyſes throwghe Chryſte, teaching vs that we are the chyldren of God, choſen to hym ſelfe by Ieſu Chriſt, frome the beginninge, and therfore preparynge vs to an holye and blame leſſe lyfe to the laud and prayſe of the

grace

grace of God. The whiche election beſides the daily experience of our conſciences may be approued by the teſtimonies of theſe ſcriptures compared together. Eſay. 59. Ro. 8. Ephe. 1. Coloſſ. 3. and a verye brief and parfet deſcripcion of thys Election. 2. Theſſ. 2. in theſe wordes. We ought to thāke God that he hathe choſen you from the begynnynge by the ſantefyinge of the ſpryte and the beleſe of the truthe to the whych he hath called you, by our goſpel to attayne the glorye of oure Lord Ieſus Chriſte. By thys gracyous election was Iacob dearely beloued in hys mothers wombe, and Hieremy knowne vnto God before he was faſhyoned in hys mothers wombe. Hiere. 1. And to be ſhort, all other the electe of god are thus choſen, ſantefied, and beloued frome the begynnynge from before the foundacyons of the worlde, from euerlaſtynge to euerlaſtyng. For there is no chaunge of tyme wyth God, ſeynge

that all thynges are preſente in hys ſighte. For vnto him a thouſand yeres are but one daye, but the courſe and chaunge of tymes are in vs, oure dedes, oure knowledge, in mans chaungeable wyſdome.

Thys Election muſte of neceſſytye dryue downe the pryde, we haue of oure owne ſtrēgthe, oure owne power, oure owne nature, our o wne fre wyl, our owne merits, oure owne iuſtificacion, of oure owne workes and bringe vs to the fealynge of the myghty power of God, whyche worketh all in all thynges, to the reſtoring of al thynges in our Chriſt, both in heauen and earthe, by whome we are called into thys ſtate, longe before appoynted accordinge to his purpoſed pleaſure, by whoſe power all thynges are wroughte, that we maye boldly ſay with the Apoſtle, who dare laye anye thynge to the charge of the electe of God? It is God that iuſtifieth, who is he that canne condempne? who can ſeperate

vs (whyche are thys choſen Iacob) frome the loue of God.

Canne affliction? can anguyſhe? can perſecucion? can hunger? can nakednes? can peryll? can the ſwearde? For I am perſwaded ſayth he: that neither deathe nor life, nor angell, nor power, nor thynges preſente, neyther thynges to come, nether height nor depth, nether any creature can ſeperate vs from the loue of God in Chriſt Ieſu oure Lord. Lo this is the loue wherwith the Lorde loueth his Iacob wherby we ſay: O heauenlye father, Lord of heauen and earthe, it hathe pleaſed the that thou myghte ſhewe thy greate goodneſſe, mooſte liberallye and frely towardes vs, before that we were, and therefore before we had done eyther good or yll, wythoute anye oure merytes or deſeruyngs, only thorough thy free mercye to electe and chuſe, ordayne and appoynte vs heyres of euerlaſtynge life, and therby to make all thyngs perteynyng to oure ſalua-

cion ſo fyrme and ſure, that they can not ſtagger, wauer, nor fayle. Where contrary wyſe if they dyd hange of our worthyneſſe, we ſhoulde euer be doubtefull, becauſe euerye manne is a lyer, and all our righteouſneſſe is lyke a ſpotted clothe, and nothynge but counterfeyte hypocryſy, wayed in the balaunce of thy ſeuere iuſtice. But the grace of this thy fre electyon maketh vs mooſt certayne and ſure, ſeynge no creature is able to take oute of thy hande, O God. Wherefore we doo laude & magnyfye thy name worlde wythoute ende. So be it.

Nowe after this doctryne of electyon, and loue of God towarde Iacob, the haytynge and reprobation of Eſau muſte lykewyſe be declared, and thoughe the aduerſaryes of thys doctrine do ſeeme to denye, that there is any ſuche reprobacion of the wycked, yet the wordes are ſo playne, in Malachy and Romaines. 9. that nothing can be more euydent. For

what

what can be more playnelye ſpoken for thys purpoſe, then that god ſhould ſaye before the chyldren were borne that he hated Eſau. What was this hatred, but the reprobacion, reiection and condemnacion, by God hys own mouth of thys wycked Eſau, lyke as in the laſt verſe of the fyrſt Pſalm, wher it is ſayd: that the Lord knoweth the waies of the iuſt (that is) he hath them written in hys booke in the heauens, he loueth them as is ſayd of Iacob, he hath ſuche care ouer them, that they can not fal, but vnto the glorye of God, and theyr owne commoditie, and by the courſe of the contraries compared together in that Pſalm: it ſhould be added, the Lord knoweth not the wycked, lyke as Chriſt ſayth, it ſhall be anſwered vnto them, I knowe you not: the latter parte of the verſe is that the way of the wycked ſhall peryſhe, ſo that it appeareth to be all one, not to be elected, accepted and knowen of God, and to peryſh, and to

be as a reprobate condemned. And Felinus forth of kymhi dothe note that that parte of the laſte verſe of the. 2. Pſalme. God beyng angrye, you ſhall peryſhe foorth of the way, dothe expounde this of the fyrſte Pſalm, ſo that the election knowledge, loue and fauour of God and eternal ſaluacion can not be ſeparate: Like as his anger and hatred, reprobacion and cõdemnacion conſequently do folow, in Cain, Eſaw, Pharao, Iudas the Phariſeis, and like obdurate perſones, ſo manifeſtly vttering them ſelues to be of that ſorte whom God alwayes hated: The chyldren not of Abrahã, hut as Chriſt anſwereth vnto them of theyr father the deuil, who was a murtherer frome the beginninge like as his chyldren hathe bene alſo euer ſythe the beginninge of the vorlde, & therfore muſt of neceſſity be hated of the moſt mercyfull Lorde, who is compelled by the order of his woorks, to vſe theſe wycked roddes and cruell ſcourges, for the chaſtiſement

ſtiſemēt of his children, doyng many^e tymes the worke ſtraunge from his n^a ture, that he maye do his worke of me^r cye, peculier vnto his nature: And than vtterly breake, hate, reiect and caſt a waye into euerlaſting fyre & vtter deſtruction, this rodde and ſcourge, like a moſt marcyfull father, fauourynge his chyldren and hating the rodde. Like as he ſayth by his Prophet: Woo vnto Aſſur the rodde of my fury and the ſtaffe of my indignacion, and after promyſeth to breake the ſtaffe & caſte awaye the rodde. Pſalm. 10. Suffering e in the meane ſeaſon yet theſe inſtrumentes of his wrathe prepared vnto deſtruction, with greate paciēce for this ende that hee maye vtter the richesof his glorye towardes the veſſayles of glory, which he hathe prepared vnto glorie.

Thus was Pharao the manifeſte ſcourg and rodde of God, to correcte, to chaſtyſe, and to exercyſe the Iſraelites, and to ſpreade the power of God through all the world. Therefore was

Moyſes ſente vnto hym wythe the rodde of God hys myghtye mercy, to breake in ſondre this rodde of chaſtiſemente. And the Lorde ſayd vnto Moyſes, I haue appoynted the to be the God of Pharao, and Aaron thy brother ſhall be thy Prophet, thou ſhall ſpeake vnto hym, all that I cõmaunde the. And he ſhall ſpeake vnto Pharao, to let go the chyldren of Iſraell forthe of hys lande. But I wyll harden hys hearte, ſaythe the Lorde, and I wyll multiplye my ſignes and wonders in Egypte, and he ſhall not heare you. And I wyll brynge myne army and people forthe of the lande of Egypte, by mooſte greate iudgementes, and the Egyptians ſhall knowe that I am the Lord. Exod. 12.

Agayne the Lord ſayth, Now ſhall I ſtretche my hande to ſtryke the, and thy people wythe a plage, and thou ſhalt peryſhe frome the earthe, for therfore haue I cauſed the to ſtande (for ſo is the Hebrue word) that I

maye

maye ſhewe in the my ſtrength, and that my name maye be renowmed through al the earth. Exod. 9. Then the Lorde ſendeth a greate hayle, ſo that feelinge the hande of God the tenthe tyme, Pharao was compelled to crye The Lorde is iuſt, and I and my people are ſynners, as foloweth in the ſame chapter. Yet for all thys the Lorde hardeneth hys hearte, that he purſweth the chyldren of Iſrael to hys owne deſtruction. Exodus 14. So that reſiſtynge the power of God he periſheth in this world, and in the world to come he is appoynted to the euerlaſtynge fyre prepared for the deuyll and hys aungels by the iuſt iudgement of the almyghtye Lorde: who being refuſed and ſo openly reſiſted: iuſtly dothe geue ouer the wycked to theyr owne reprobate myndes wythe greedynes to fulfyll theyr fleſhlye deſyres, and obſtinat purpoſe to proſecute that whiche the Deuyll and the world wylleth them to do, and ſo cau-

ſeth them to hepe vpon their own heades their own dãnacion, treaſuring and ſtoring vp all their life longe, workes deſeruing the wrath of God againſt the day of his wrath and vengeaunce, as the Apoſtle ſayth to the Romaynes.

This reprobacion then is the declaracion of God his ſeuere Iuſtice, and iuſt iudgement againſt the ſerpent and his ſeede, whom, by the worde of his eternall wyſdome, he hath accurſſed from the beginning, and appoynted to euerlaſtinge tormẽt. The which woorke neceſſarye for the procedinge of god his holy prouidẽce, eternal and neuer ceaſſinge regymẽt and gouernãce, becauſe it is the worke of the wyll of the myghtye God, whiche is the very law equitie, & iuſtice it ſelfe, free from al affectiõs, farre from al faulte, cryme or ſynne: It oughte to be knowen vnto vs all, that all fleſhe maye tremble and conſyder before whom it ſtandeth, euen before that greate Lorde and myghty God, wo hath power bothe ouer

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the body and ſoule to caſte into hell fyre. To whom no man may ſaye: what doeſt thou? Being like the clay in the potters hand, or the ſtaffe or axe in the hād of the ſmiter. Who offēdeth againſt no lawe. becauſe his godly will is the lawe it ſelfe, and to knowe his pleaſure, is to knowe the lawe, to followe his will, is to do the lawe, ſo that of neceſſitie this great Lorde is ſo farre and free from all ſynne, that nothinge is good but that whiche is wrought by hym, nothing can be euil that he worcketh in his creatures. No the fall of Lucifer the father of the reprobate dothe vtter his maieſtye, dothe ſhew his iuſtice, whiche olde Sathan and father deuil, was woorthelye caſt downe into the bothom of hell and eternallye condemned to euerlaſting paine and tormente, becauſe he dyd ſo ambiciouſly and proudly clymbe vp a boue his appointed place in the heauens. And where the malice of this old ſerpēte cauſed Adam the firſte manne to

mounte aboue hys eſtate, to deſyre to knowe good and euyll lyke a God, the maruelous mercye of God and ineſtimable loue towardes mankynde cauſed and cõpelled this wycked worcke of the Serpent to ſerue hys glorie, and to turne to oure greate commodyte and profytte, in that he rayſeth of the ſeede of man, another Adam, moſt innocent, and holye, agaynſt whome no deuil, nether any helly power maye preuayle, by whome we are not onlye reconcyled vnto God and do obteyne pardon for thysoffẽſe, but we are borne a newe, and as it were againe created into greater glorye by farre, then we were at the firſt: for the firſt man had only a promeſſe to liue in the earthly gardine ſo long as he dyd not eate of the forbiden frute, we haue the promyſe of the heauenlye paradiſe, and euerlaſting pleaſures. He had earthly meate and fruit, we haue the heauenly Manna whych feedeth into life euerlaſting. He was created to

woorke

woorke in the gardyne workes natural, we are renewed vnto workes ſupernatural, aboue nature, heauenly, and celeſtiall. He was ouer come by the ſerpent, we do ouercome and triumphe ouer the ſerpent, Synne Deuyl, Death and Hell. He had the gift of reaſon and vnderſtandynge, we haue the ryche wyſedome of God his holye ſpirite, wherby we dyſcerne our own infirmitie and weakenes, and hys almightyē power, mercye, and goodneſſe. To be ſhorte, where he dyd rūne frome God, hyd hym, and ſewed figge leaues to couer hys ſhame, folowynge his fonde fantaſye. We do boldly beholde the courſe of Gods woorking in our nakednes, ſynne, and infyrmitie, and magnifie, renowme and prayſe our Lorde god, whyche ſheweth hys grace, by our ſynne, whych vttereth hys power by oure weakeneſſe, hys wyſdom by our foolyſhnes, which ſetteth foorth hys electe veſſels, hys choſen Abels, by Caynites the veſſells

of his wrath. In wyche Cain the fyrſt murtherar, and therefore manifeſtly of the ſerpentes ſeede, appeareth euidentlye the iuſt iudgement of the almyghty God, accurſing and condemning, in Satan and Cain, al ſynns and wickednes. To vtter that he abhorreth ſynne, and hateth it, beyng ſo farre contrary from his nature, whiche is, iuſtice it ſelfe, cõtrary from his will which is equitie, and his lawe which is iudgement: In Pharao a chyld of the ſame father, reprobate indurate, and accurſed, whome God ſtyrred vp for the declaracion of his great power and myghty arme, as well in the manifold miracles wrought for his people, whiche nothing had needed, neither had bene occaſioned, if ther had not ben ſuche a tyraunt ſo indurate and ſo obſtinate, to wythſtande God and his Seruauntes, as alſo by the ſubmerſion and drowning of hym and his people in the read ſea, a ſygne and token fyrſte of the eternal and ineuitable deſtruction and dã-

nacion,

nacion, whereunto the wicked are appointed, then of the ſaluaciõ aſſygned and ſealed vp for the elect and choſen: we do learne here by alſo the power of God whyche the very Sorcerers, the ennemyes of God were eompelled to confeſſe before Pharao. Exod. 8. Wee do learne more ouer the iuſtice of God which iuſtice Pharao hym ſelfe was compelled againſt hym ſelfe, to denounce and affyrme. Exod. 9. And fynally we may ſe expreſſed moſt manifeſtly the fatherly mercy of the God of Iacob, whiche dyd gyue the kynge & the whole people of Egypt a pryce for his choſen Iacob. Loo the loue towardes Iacob, and the hatred towardes Eſau. What ſhall we ſpeake of Iudas and other manifeſtlye reprobate, whiche are cõpelled by the teſtimony of their owne conſciences, to pronounce them ſeleues wycked, and therefore to feare God his ſeuere iuſtice and iuſt iudgement, and to flye there from by the terrour of their euyl cõſciences,

whyche is more ſore then a thouſand witneſſes, agaynſt ſuche as god doth leaue to theyr owne ſelues. The which terrible examples, the electe of god, hauyng before theyr eyes, hathe greate cauſe to praiſe theyr heauenlye father, throughe hys ſonne Chriſte, who hath ſent theym hys holye ſpirite of comforte, whyche wyl neuer ſuffer theym to be tempted aboue that they are able to ſuffer and to beare.

But where we haue two kynde of men, that be aduerſaryes to thys doctrine of reprobation. The one ſorte vtteryng them ſelues moſt manyfeſtly reprobate, obſtinate, and wylfully wycked: cryinge and blaſphemyng, we wyl folow our luſtes, what neede we to care howe we lyue, or what we do? yf we be elected with Iacob, we ſhalbe ſaued, if we be reiect and curſed wythe Cham, we ſhalbe dãned. Theſe Lucifers, not ſubmyttynge them ſelues to the gouernance of god, careles what becometh of them, muſt be bette downe wyth

wythe the conſideracion of the maieſtie and myghty power of God, vhych ſuffereth not one ſparowe to fal vpon the earthe wythout his wyl and prouidence, neither one heare to fal frome the heade of his electe and choſen, howe fearcelye ſo euer they ſhal rage agaynſt them.

Vherefore (o you, Serpentes ſeede) howe ſo euer you ſhall be offended wyth this that I ſhall ſpeake, knowe this: that as the myghtye God hath made the ſkattered ſonds, able inough to ſtay the ragynge ſeas: ſo ſhal youre proude waues of your boyling ſtomakes, and ouer buſye heades, be broken and brought full low, wher and whan it ſhal lyke the Lord of al fleſh, by theſe his weake veſſels. And licence muſt you aſke, as dyd your father the deuyl, executing his tyranny vpon the good man Iob, as we reade in the fyrſt chapter of that hiſtory, before you can lay handes, eyther of bodye or goodes of his choſen, and therin ſhal you be ly-

mitted and appointed (as there appeareth) how farre you ſhalbe able to extend youre violence. For God holdeth your hartes in his hande, be you neuer ſo great tyrauntes, and can ſoone cauſe you to faynt and fayle frome youre fury, turninge youre hartes rounde aboute as hym liketh beſt. And becauſe you thus blaſpheme God, bothe in woordes, and deedes, followinge youre father Lucifer, abuſing gods creatures, and deſpyſing his benefytes, his tollerance, and his longe ſufferaunce, which myghte moue you to repentance (as holy Paule warneth) you treaſure vp for youre ſelfe euen wrathe and vengeance againſt the day of vengeance. I do feare nothinge at all to offend you withe my wryting, neither do you pas any thinge at al what is written or ſpoken, though you vſe to ſwere, ſtãpe, and ſtare for a litle ſpace in a furious rage, when you heare and feele thinges contrarye to your poyſon. But the ſcriptures of God, al good writinges, al truth vnto ſuch dogges and hogges ar

vttered to this purpose, that they may be a testimony of condēnacion of the light of God his truth reiected and dispised. Therfore for the elect of God that they may vnderstand the course of god his worckinge in all his creatures, and reuerēce his maiesti, and magnify and renoum his holy name, is this written. Yet doutles do I know amongest the chiefe vessells and chosen children of god, ther be many, which haue not attayned to this point of doctrine of election and reprobation, whom I am very loth to offend, and therfore I desyre them for the loue of God to suffer me quietly without their greefe, to vtter vnto other the comfort of my conscience, whiche I haue hereby vndoutedly receyued: like as I haue many times harkened vnto them, in the contrary. Fyrst praying thus both of vstogether vnto our heauenly father, knowledging our own infirmitie & weakenes. O father in the heauēs, what socuer we are, what so euer we haue, what so euer

we knowe, it is only by thy fre grace, for we wer by nature the chyldren of wrath, and we are not borne a newe of fleſh and blud eyther of the ſeede of man, or of the wyll of man, fleſh and bloud can not reueale the myſteries of thy heauenly kingdom vnto vs. But by thy bleſſed wil, are we that we are, and by the ſame know we that we knowe therefore (o father) doe we cõmitt into thy handes onelye oure ſaluacion. If oure knowledge be ſmall, yet wee doubte nothinge, but that we are the children of thy euerlaſting kingdom, and therefore by thy myghtye power, we ſhal growe whan it ſhal be thy plea ſure, to a more ful and riper knowledg of a more perfite age, wherin our faith ſhal be fullye able to cõprehende and perceiue the bredth, depth, heigt, and largeneſſe of thy great merceis, & gra-cious promiſes. But ſeyng this power of ful knowledg, and parfite reuelaciõ, paſſeth al power naturall, and remay-neth onely in thy power, and the lyght

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of thy ſpirite (o Lord.) Doe thou what ſhall pleaſe the, to open to vs thy ſeruauntes and children, depēding of thy hādes, ſo much of the light of thy countenaunce, and at ſuche tymes as ſhall ſeme good to thy wyſedom, & fatherlye mercye. In the mean tyme thus reſting whollye vpō the, neither can we deſpayre, neither wil we be to much careful, although we can not attayne to the knowledge of many of thy workes neither to the vnderſtanding of many places of the ſcripturs, but we wil confeſſe vnto thee, the weakenes of oure faithe, waytinge alwayes for further reuelacion of thy glorious light, to be vttered vnto vs when thou ſhalthynke of thy fatherly beneuolēce & goodnes, mete and conuenient, knowyng moſt ſurelye that thou wilt pittye oure chyldyſhe infanſye, and cauſe the ſame to ſerue for thy glorie and our greate cō-moditie, ſeinge that we do erre, and are chyldiſh, as ſonnes before ſuch a father whiche can not put of his fatherlye

pittye, but rather as thou haſt bought vs vnto the, to be the heires of thy kingdome by the bloude of thy naturall ſonne, ſo we be moſte ſure that thou wilt lighten vs in the ende, with the ful fruicion of the brighte lighte of thy countenaunce, that we may ſee the and knowe thee as this thy ſonne oure redemer knoweth the, yea, ſee the oure father face to face, and knowe as wee be knowen. Thus reſtwe only of thy hand to encreace oure knowledge at thy good pleaſure, o myghtye Lorde and moſte mercifull father. So be it.

If you can thus ſubmitte youre ſelues good brethren, to the wiſdome of God, woorking in vs weakelings what hym liketh. Al the ſtomblinge ſtockes whiche myght offend you, may eaſely be remoued. Ther be twoo thynges eſpeciallye whiche do ſeeme to ſtande againſte this doctrine of election and reprobacion, or of God his gouernaunce and prouidence, for al is one

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in effecte, the one toucheth God, the other man. The fyrſt and principal is, leſt that the wiched do make God the author of ſynne in the reprobate, the which doubte, we maye remoue fowr manner of wayes.

Fyrſt, by the authority of ſcriptures. Secondlye, by the teſtimonye of their owne conſciences whiche be the reprobate. Thyrdlye, by the nature of ſynne. Fowrthly, by the maieſty of God whiche is bounde to none of his creatures, to make hym this or that veſſelle. For the fyrſt Saint Iames ſaithe: Lette no man ſay when he his tempted, that he is tempted of God, for God, as he can not be tempted withe cuill, ſo neither dothe he tempt any man. But euery manne is tempted, drawen awaye, and entyſed of his own luſte and concupiſcence. Then the luſt when it hathe conceiued, bringethe forthe ſynne. Iames 1. And euen thus it appeared in the fyrſt fal of mankinde. Fyrſte, thoughe the Lorde oure

God had warned and commaunded the contrary, our olde ennemye ſtyreth the concupiſcence and luſte of the woman, with the goodnes, pleaſãtnes and beawty of the aple, then her luſt conceiuinge this, bringeth forthe ſynne, entiſing alſo her houſband to the breaking of God his commaundementes. Gene. 3. But contrary wiſe ſaith Iames in the ſame place. Ia. 1. Leſt you ſhuld erre and conceiue any euil opinion of God, euerye good gifte & euerye parfite gifte is frome aboue, deſcendinge from the father of light, with whom is no variablenes, neither chaunge into darknes, that he ſhuld geue now good thinges, nowe euill, nowe light, nowe darknes. No, ſaith the Apoſtle Paule, let God be true, and al men lyars. Can god be vniuſt? How ſhal he then iudge the worlde? Rom. 3. Agayne, God ſaith by his prophet Ezechiel: I wil not the death of a ſynner, but I wil rather that the ſynner conuerte, repente. and lyue. And vnto wycked Ieruſalē ſaith oure

ſauiour

ſauiour Chriſt: o Ieruſalem Ieruſalem: whiche ſleyeſt the Prophets, and ſtoneſt them that are ſent vnto the: How oft wold I haue gathered together thy children, as the Hen gathereth her chikins vnder her winges, and thou woldeſt not. Lo, thy houſe therefore is left deſolate. Matth. 23. Loo, here appeareth the goodnes of the lyuinge Lord, ſo diligently callinge the wicked to hym by his woorde, by his Prophetes, by his meſſengers, and at the lengthe by his owne ſonne, that he can not in any caſe be accompted the author of their euil, nor cauſe of their fal. But cõtrary wiſe their own wylful and wicked ſtobbernes, is the cauſe of their euill and the onely occaſion of their fal, as it is written: Thy perdicion and deſtruction is of thyne owne ſelfe, but onlye of me is thy ſaluacion. And infinite ſcriptures to the ſame purpoſe appertayninge. That wee may ſay withe Daniel: vnto the o Lorde, belongeth ryghtuouſnes, and to vs the ſhame,

and coueringe of oure faces. Dan.9. Secondly. The teſtimony of the conſciences of the wicked, which ſhall accuſe or excuſe them at the greate day, whiche is alwayes of the force and valure of a thouſande witneſſes, whiche is the worme that ſhal neuer dye but gnawe the wicked for euer. Eſa.46. This conſcience, I ſay, of theyrs ſhall condemne the wicked, and what ſhall God then do? Or wherein is his dreadfull maieſtye to be charged? Cain by his owne conſcience, is compelled to confeſſe: greater is my wickednes then can be remitted. Thou caſteſt me from the face of the earthe, ſaythe he, and I muſt hyde me frome thy face. Lo, the iuſte iugement of God and his worthy condemnacion, openly confeſſed. Who dare then blame God? Cain dare in no wiſe doe it. Neither yet proud Pharao, who condemned in his owne hart and cõſcience, accuſeth him ſelfe and his people, and iuſtifieth god deliuering all men from this wicked

blaſphemye

blaſphemye; ſayinge openlye: I haue ſynned nowe, the Lorde is iuſte, and I and my people are wicked. Exod. 9. What doth Iudas? Doth he not crye likewiſe I haue ſynned, betrayinge this innocent bloud. Matth. 27. And to vtter in dede that thinge he felt within his breaſt, he is compelled to take aduengeance, and execute a iudgement moſt terrible againſt hym ſelfe, vtteringe to al the world hym ſelfe moſt wicked, and that the iuſtice of God, puniſhing ſuch wicked traytours and murtherers: ought moſt worthelye to be feared, magnified, and reuerenced, throughout the whole world. Like as al the other wicked and deſparate parſones, which for anguiſhe of harte, and terrour of cõſcience, do murther them ſelues, doth euidently and continually witneſſ vnto the worlds end, that ther is a iuſt Lorde, the God of iudgement, whom they doe feare, & before whoſe face they dare not appeare, to accuſe hym of anye ſynne, but rather ta-

kyng the cryme, blame, ſhame, & ponyſhment, vnto them ſelues, who wor thelye by their owne conſcyence, haue deſerued it, dothe thus tormente them ſelues, and wyth vyolente handes, aduenge the ſynne they haue commytted in theyr owne ſynneful ſoules and bodyes. Thus muſt God alwayes be found iuſt, and ouercome when he is iudged, by the teſtimony of oure own conſcience, whiche ſhall accuſe or exſe vs at the gr[illegible]t day. Roma. 2. Wherefore let noman be ſo fooliſhe, to ſaye, that God is the author of euyll, vnleſſe he wyll be accompted worſe then Cain, more proude then Pharao, more wicked then Iudas, or any other the reprobate from the begynnynge.

Thyrdly, the nature of ſynne, beyng defyned by the authoritie of ſcriptures, to be a thought, woord, or deede, contrarye to the wyl of God. For ſuch thinges onely defyle the man as Chriſt our maſter ſaieth. Mathewe. 15. and therefore are onelye to be ac-

compted ſynne. No ſuche thought can be attributed or aſcribed vnto God, as can be a gaynſt his wyll, therefore no ſynne eanne bee his woorke. Neyther can he be the author of euill, whiche therefore is called God, becauſ he is the author and geuer of all good, and ſo farre fromc euill, that he tourneth all oure euill to ſome good, oure ſynne to the vtteryng of his grace, oure lyes, to the declaration of his truth. No, thys is the parfyte woorke maiſter whiche woorketh all thynges wythour faulte or treſpaſſe, all other doe fayle, faulte, and treſpaſſe, & ſynne in all their woorkes, that he may be iuſtifyed in al his doinges, and al creatures fal down before his face & preſence. Who though he do woorke all in all thynges, yet doth he woorke the ſame to ſuche godly ende and purpoſe, knowen onely to his maieſtye, that thoughewee be compelled to ſaye god is the author of the fact, yet muſte we aunſwer: but not of the crime.

Becauſe he is the mayſter of the houſe and Lord ouer the family, and therefore maye doe anye thynge wythoute the blame of his ſeruauntes.

And lyke as that whiche is no faulte in the Maſter of the houſe, is a greate faulte manye tymes in anye of his ſeruauntes, becauſe it is the breakynge of their Mayſters commaundemente. Euen ſo doubtles the ſelfe ſame woorke is ſynne in God his ſeruauntes and creatures, whiche to God is no ſynne, but an ordinarye woorke appointed for ſome ſpecial purpoſe, eyther for the manifeſtacion of his power, as was the hardening of Pharao, or for the declaracion of his mercye, as was the fall of Dauid, of Peter, of Marie Mawdelen, and all other repentaunt ſynners. And wherefore, I praye you, maye not this Lord, thus vſe his owne Seruauntes, without any blame of ſynne, ſeinge that he hathe created and made them all only to ſerue his glorie, his iuſtice and his mercy. Or

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how can he be vniuſt, or the author of anye ſynne, by whome all the worlde muſt be iudged and brought to the balance of iuſtice and equitye: Whan the firſt world ſhal be condēned for their ſinne and iniquitie, and we nowe liuinge ſhall be iudged for oure ſynnes: ſpeciallie all thoſe which not onlye do euill them ſelues, but are authors and fautors to wycked doers. Roma. 1. Fourthly. The maieſty of God can be ſubiecte to no ſynne, be cauſe it canne be vnder no lawe, And that onlye is worthelye called ſynne, whiche is done againſte a lawe, therefore no worke that God dothe, ought to be accompted euill, eyther that he is the occaſion of any euyll, whiche onlye is the mynde, ſence, ſpryte, and power of the lawe, wythout whome no lawe of it ſelfe is good. For euerye good lawe is the mynde, wil and commaundemente of God, and what ſo euer lawe is not the mynde, wil, and commaundemente of

God (as was the lawes of the Scribes and Pharyseis, and of the cursed Papists) the same be wycked: who of necessitye were set vp the body of Antechrist, to vttre their vnrighteousnes, that Christ the sonne of righteousnesse the heade of his bodye, in his manyfold mercies, more playnelye myghte appeare, and shyne withe more glory. Againe to define sinne to be the affeccion, mocion, or operacion, of any reasonable creature, againste the law of God: his maiestie must nedes be secluded & excused, who is the law maker, the creator, no creature, hauing no euil mocion, nor led withe any affection, which might make his worke euill. Like as the creature is for the most part blame worthi, because euen whan it dothe the best of all. It is subiecte to some affection eyther self loue, or hatred of some other, yea the Lorde God may vse anye of his creatures in any worke, without the blame of anye euyll, as well as the smithe may make

his

his coles to flame, or to quenche them eyther the fatte peace of yron, somtimes his hammer somtime his tonges or ſtythye.

Wherfore though very much myght be ſayd in this parte, that as the potter maye make of one peece of claye what hym lyketh, the ſmyth maye make of his yron diuerſe inſtruments, yet folowyng the godlye wyſdome of S. Paule, I thincke it more mete, to beate downe mans ſubteltyes, withe the contemplation of the maieſty of the myghty god, pronouncing boldly that ſuch as ſay (if my lyes and ſynne, ſetforth his glory, why am I then iudged as a ſynner, let vs do euyll that good may come, & ſo in their wicked words dare make God the author of euil) hathe their worthye dampnacion all ready as Paule ſayeth. Roma. 3. For of. neceſſitie whiche theyr eyes can not ſee, ſuch diuerſity of ſynne and grace, of righteouſnes and vnrighteouſnes, of the contraryete and [illegible] thinges

muſt be in thys wonderfull creation of heauen and earth, by the high Maieſtye of God appoynted and ordeined, For what neaded the goodly creature of light? If ther had bene no darknes, or howe ſhulde this benefyte haue bene felte or perceyued? what matter or cauſe of vtterynge iuſtyce mighte haue bene founde? wythoute ſynne & vnryghtouſnes? howe ſhoulde grace haue bene ſhewed yf no wrathe had bene deſerued? No, the mightye God thereby moſt euidently vttereth his maieſtye, in that he ſheweth how the heauens fal in to darknes without him the earth into duſt, the angels into deuils, the men into ſynne, and ſo finally withoute hym all thinges to come to noughte, that he might be magnified creating all thynges, his ſonne our ſauiour renoumed who hath redemed vs all, his holye ſpirite exalted who hath renewed al vs that be his electe & chooſen. Now to what creature is the maieſty of God [illegible] & found debter of

his

his ſpryte. If he with hold it from any his dreadful maieſty may rightly with hold it, for who hath geuen him firſt to aſk any thing again of debt or duty? If his maieſty do giue his ſpirit, it is of his fre mercy and grace. If the earth fal into duſt, if man fal into ſin, that all things may be knowne to be nothing without God: what blame deſerueth God or who dare accuſe him? No, let al fleſh fal down be fore his maieſty & confes. Al thinges doth only reſt vpon the o Lord God, thou haſt created all things of nothing, ſo that without the they al do fal to their original, to ſhew them ſelues vayn and nothing worthy weake, wretched and miſerable, wherfore if we haue any good thing it cõmeth of thy mercy, if we haue any weakenes ſinne or infirmitie, it cõmeth of our own cõcupiſcence, luſtes & vanity, our perdition is of oure ſelues, our ſynne is of our ſelues, only of the, our ſaluation, thou made vs ſlaue, pore and veſſails to thine vſe. Do thou withe

vs as thou ſhal thinke good in thyne eyes, and the ſhame ſhal fall vpon our own faces. The ſecond cauſe whiche concernethe mane, (wherby many miſtake thys doctryne) is that God exhorteth man alwaies in his ſcryptures to good, and forbyddeth euell with manye terryble threatnings, whiche thinges ſemeth not to be nedefull (ſay they) ſeing the elect ſhalbe ſaued and the reprobate condempned, by decree and ſentence geuen vpon them before they be borne. To this we do anſwer that theſe exhortacions and comminatiõs, are very neceſſarye to both twain, becauſe God leadeth vs men alwaies, lyke reaſonable creatures, not lyke in ſenſible ſtockes or ſtones. And to the elect they are mooſte neceſſarye pryckes and ſpurres, to ſtyrre the dul fleſh toward his deuty, as all good men fealeth and can beare wytneſſe. To the reprobate they are teſtymonies of the goodwyll of the almighty god to them opened and declared, but openly reſi-

ſted, refuſed and reiected, accordinge to the ſaying of our ſauioure Chriſt. If I had not come & ſpoken to them, they had had no ſinne but nowe they haue no pretenſe or excuſe for their ſinne, Peraduenture you wyll anſwer me: they can not obey vnto it. What is the cauſe there of I pray you? becauſe they lacke the ſpirite of Chriſte to leade them, you wyll ſaye. I dare eaſely graunt you, but wyll, they graunt thys? wyl they (thinke you) ſubmytte theym ſelfe vnder poore Chriſte and the folyſhenes of the croſſe and not rather boaſte & bragge their wiſdom, theyr knowledge, and theyr vpryght dealyng, and rightouſnes. Ar not theſe the men that dare thus boſte? We knowe aſwell as the Preacher can tell vs. Is the ſprite of God departed from vs to ſpeake wyth hym (as was ſaid to Micha. 2. of the kynges. 22. chap. Or as the Pharyſes dyd answer vnto Chriſte are we blynde? to whome our ſauioure ſaythe [illegible]. If you wer

blind you had no ſinne, but now you ſay you ſee, therefore your ſynne remayneth. Io. 9. Thus doubtles they are ſo farre from the ſubmiſſion and ſubieccyon to poore Chriſt, that cõtrarye wyſe they dooe willinglye and naturallye followe theyr father Lucifer, Who dyd lyft him ſelfe arrogantly aboue Chriſt the ſonne of ryghteouſneſſe, & euer more fyghteth agaynſte Chriſt, though the mightye power & hyhhe wyſdome of God turneth his euel wyl and al theyres to his glory & good purpoſes. None other wayes then bodilye & natural darknes which by the wonderfull wyſdome of God, clearelye ſetteth fothe the bright ſonne ſhine, & yet laboreth by continual courſe to ſhadow the ſonne and to couer the whole earthe. Wherefore the Lord God to dryue a waye this naturall darckne[illegible] from manne, exhorteth to iuſtice & equitye, which is his nature and the image which man ought to counterfait. And [illegible]aics cõmaundeth

[illegible] thinge

things therunto agreable. And forbiddeth that he is not, that is to ſai iniquiti, & dehorteth there from by his Prophetes & preachers publiſhing his wil and pleaſure, which is the light & law moſt perfit to man his noble creature, whom he hath made for his honoure and glorye, whome he hath appointed to beare his Image vpon earth of iuſtice, rightouſnes and innocency. But becauſe this image colde by no creature parfytlye be expreſſed, onles the ſame were fully repleniſhed with the ſelfe ſame godhead, becauſe that all thinges be ſydes forth had ſome inperfection, bewraying their original the darcknes as Iohn calleth it the Tohu and Bohu as Moiſes dothe it name, The vayne vanitie, and wylde deformite, whence they were by creacyon altered, tecouered, and brought into lyght and lyfe, as appeared in Adam falling from truth to lyes ſtreight at the beginning, nowe of neceſſity the ſonne of God (who only is good of nature) be com-

meth man, and taketh this office to beare the image of god inuisible. Col. 1. And to be the head of that spiritual perfection which was to be wrought in mankynd, by his a fore appointed purpose, and becometh the first begoten of al creatures, for by him wer al things created both in heauē & earth, visible and inuisible maiestye, Lord ship, rule, and powre, by whom and in whom al things are created, and he is before all creatures & in him al thinges haue their being. And he is the head of the bodye, he is the beginning and first begotten of the dead. that in al things he might haue preeminence. For it pleased the father that in him shuld dwel al fulnes, and by him to reconcyle al things to him self. And to set at peace by him through the bloud of his cros both things in heauen and thinges in earth, for euen you sayth Paul which in times past were straū gers, because your mindes were set in euel works, [illegible] now reconcyled in

the

the bodi of his fleſh through deathe, to make you holy aud blameles and without faute in his ſight. Seing then that thys can not be denyed to be the courſe of God his holy workinge to dryue awaye thys darkneſſe, and to bryng man to hys light, to take away ſynne, & to brynge man to a lyfe blameles the ſtate of innocency and his own liknes: ſhal it not be moſt neceſſarye to haue preachers and teachers to tel vs this ſame: and to admonyſhe vs wherunto we be called ſeynge of our ſelues & our own reaſõs no ſuch thing can be perceiued. Therfore haue we preachinges and exhortaciõs as Paule ſayth: for when the worlde through wiſdome knew not God in the wyſedome of God, it pleaſed God through the fooly ſhnes of preachynge to ſaue them that beleued. 1. Corin. 1. And as he alſo ſayth of hym ſelfe in another place: We doo preache [illegible] ryches in Chriſt the hope of [illegible] warnyng al men, & [illegible] al men in al

wiſdom, to make al men parfyt in Chriſt Ieſu.

Thus ſerueth then exhortacions, dehortacions: cõminations and publicacions of the laws and wyl of our Lorde God: that he may be knowen the Lord and gouernour ouer all the thynges he hath created, and the only law maker amonges his creatures publyſhynge vnto al that parfyt equitie & iuſtice which ought in no caſe to be reſiſted. Where vnto yf they can not attayne, they muſt confeſſe and knowledge theyr owne infyrmytye and weakneſſe, and ſubmyt theym ſelues vnder the myghtye hande of God, and ſo doynge they ſhall be receyued as chyldren of the moſt louynge and moſt mercyfull Father, in ſuch degrees of perfection as he hath appointed to the beawtefying of the bodye of his ſonne our heade. So that the Lorde God [illegible] to the teache all, and lyghten [illegible] that come into the world [illegible] and reprobate,

with

wyth ſuch a knowledge as doth the good Prynce, whichevnto all his ſubiectes proclaymeth his ſtatutes, and publyſheth his lawes: but lyke a good & tẽder father, he leadeth his children, regenerate and borne a newe, neither of theſhe nor bloude, nor the wyl of man, and guydeth them with his fatherly ſpirite in the pathes of the ſame lawes, wrytynge in theyr hartes what is hys good wyll and pleaſure.

In the whych courſe of God his wõderfull woorke, the wycked hathe no cauſe to complayne, for as theyr father whom they do follow is named the prince of thys worlde, ſo they haue the worlde at wyll, and are rytche royſters and, wealthye worldelynges, tramplynge vnder theyr feete poore Abell, &, the deſpyſed Chriſtians: neyther wyll they chãge theyr eſtate with anye ſuche, no when they are talled from darkeneſſe to be [illegible] of lyghte, of lyfe, and the [illegible]lye daynties, laid vp [illegible] Chriſte

they despyse that estate excusynge theyr purchases, theyr marchaundise and their earthelie lustes and delytes. Luke 14. Wherefore in the other worlde they that here are oppressed, shall haue comforte and the other torment.

Suche is the order then of God his workynge that by the contraryetie of the chosen and reprobate, of Iaacob and Esaw, of Pharao and Israell, and the wysedome of God, and the wysdome of the worlde, he wyll set forth his maiestye, his power, his diuinitie, hys Godhead so muche as maye be knowen vnto man (that is to saye) in his wysedome, Iustyce, mercye, and almyghtynes. For comparynge his wysedome to anye other wysdome, nowe appeareth, the contrary, that it is very foolyshnes, euen darkenes compared vnto lyght, deathe vnto lyfe, lyes vnto truth, as Paule sayth: When they accompted themselues wyse, they were made fooles, and changed the truthe of glorye of the immortal

mortall God, to mortall and corrupty creatures. They folowynge theyr [illegible] righteousnes coulde not come to the ryghtouſnes of God in Ieſu Chriſte.

Wherefore of neceſſitye God dyd ſhytte all vnder ſynne that his mercye myghte flowe ouer al. And that his myghty power myghte appere, he hath created the heaues & earth, wherin we do ſe lyght & darknes, death & lyfe, ſhame and glory, weakenes and ſtrength, lyes and truth, ryghteouſnes and vnryghtuouſnes to ſerue to the ſettyng forth of his glory, that many be driuen to ſay wyth Paule: O the depth of the ritches of the wyſdome and knowledge of God. How incomprehenſible are his waies? How vnſearcheable are his iudgemētes. For who hath knowen the mynde of the Lorde, or who hathe ben his counſailour. Or who hath geuen [illegible] afore hande? that [illegible] be recompayed. For by hym [illegible] hym

and in him, are all thynges, to him be
for euer. Amen.

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